1:Spier E-5 (1918) 1928
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think that the two living shamans are far more aggressive and forceful personalities than any chief save Big Jim.

The following paragraphs give Sinyella's statements of how these men became chiefs. Remarks concerning Manakadja and Captain Jim are somewhat distorted by his jealousy.

[115] Panamida's father, Wastkwtvámá was a man without fear; he traveled to Oraibi and the Walapai when enemies were about, so they called him little chief. He was called big chief [in the first half of the last century] after having pulled three enemies from the cliff (see the account of the raid, pp. 337). Sinyella's paternal grandfather was big chief at the time of this raid: they called Wastkwtvámá big chief also. (See p. 378 for an account of the peace he negotiated with the Yavapai and Apache.) When Wastkwtvámá died, Captain Navajo became the leading chief. Wastkwtvámá's father was not a chief. His three sons, Tsyadjíva (corn thief), Supai Charlie, and Panamida were chiefs.

I never heard that Captain Navajo's father was a chief. Navajo was not a chief until after he was married; he was about thirty-five to forty years old then.

Before he married, Navajo heard about a lot of Walapai girls, and he said he wanted to go marry one. So he stayed with the Walapai for a long time until he married. He stayed a little longer and then said, "I want to go to the Mohave country," but the Walapai said, "We do not want you to go. Those Mohave men are wicked; they are our enemies. You will be killed down there." But he said, "I am sure I want to go." One Walapai said, "I will go with him." So they walked to the Mohave. Navajo had only one big blanket with him. He said to the Mohave, "I brought this blanket to trade for a horse." A Mohave said, "All right; that is pretty good. I will trade a horse with you." So they gave him a young horse. A big chief of the Mohave said, "Our men want to kill both of you: that is what I hear them say. I want both of you to go back right away. I do not want you to be killed here; I am a good friend to you." So both men mounted the horse and rode back at once, hiding along the way. When they were a little east of Kingman [in the western Walapai country] the horse gave out. They left it there and walked home to the other Walapai. The Walapai people said to him, "You are a pretty big, good man; you are not afraid of the enemy. You go right into the enemy's house to trade. Our people do not do that; you are the first one to go there. We say you are a great big man like a big chief; we call you chief." That is how he first came to be called chief. Navajo stayed with the Walapai for several days. Then he went after the horse and brought him back. When the horse was rested, he came home; he did not bring his wife.

When our corn was ripe in the early fall, the Walapai came down here [about 1888] for some corn and other food they liked to eat. One of the Walapai men, Smiley's father, was a shaman. The Havasupai did not give this man anything, so he felt angry and thought what he would do to make the Havasupai children sick. All the children defecated blood. Another shaman, when he cured the children, said, "That man causes the sickness you have." A good many children died of it, but no adults. That Walapai shaman heard what they said and was afraid. So he fled about sunset to a little canyon above the village and camped there. Navajo, his father, his brother, and sister's husband all said, "We want to kill that Walapai shaman. He made the sickness of which the children died. We feel pretty angry." When it was nearly

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daylight they set out. They found him camping a little way up that canyon. They seized him, split him down the breast and belly with a hatchet, and broke back the ribs. Then they threw the corpse aside and came back.[1] Navajo had talked very emphatically, saying what he wanted done, and they did what he said. So the people said to him, "You are a big chief." 159 624 648 754 682

Navajo's mother was made sick by another Walapai shaman down here in the village. He sent his spirit to her: she died. That Walapai shaman became afraid of Navajo and fled. Navajo heard that the shaman had been gone only a little while, when he set out to kill him. The shaman with his wife and father had climbed halfway up on the white cliff on the west side of the canyon, when they looked down to the canyon bed and saw Navajo coming. Navajo followed them up the white cliff. The shaman and his father was nearly to the top when he told his father to go along the face of the cliff to hide. The shaman and his wife then fled across the plateau. When they were a little way from the rim, the shaman sent his wife ahead along the road. She went along by herself. The shaman said, "I will go down into Mátakwiθk canyon [the next one west of Cataract] and climb up on its west wall. I will meet you at a certain place beyond them." And he went across that canyon. When Navajo was halfway up the white cliff, he saw the old man above him walking along a ledge near the top. Navajo climbed up and went back a little way from the rim, but could find no one's tracks. He stopped there and turned back in the direction the old man had taken; he thought he would kill him. He ran to the rim and walked along the ledge toward the old man. When he met him, the old man said he did not want to be killed. He called Navajo his relative, "Hédja, édja,[2] I do not want you to kill me. I am a pretty old man; I will not live much longer." Navajo did not listen to him; he had a long sharp knife with which he stabbed him all over. Navajo was a pretty bad man. Those two Walapai shamans did wrong to kill our children and women. Navajo killed two men for it, and the Havasupai said, "You are a big chief now."

Not very long after this, a Paiute man came down that same trail. Navajo asked him where that Walapai shaman was camping. The Paiute said he did not want to tell him; he had not seen the camp. They asked him repeatedly, but he would not tell. Finally, after they had given him many presents, he said, "Yes, I know where his camp is. That is where I come from; he camped with us." The Havasupai gave him corn and many other things. When the Paiute went away, Navajo and three other men went with him. When they climbed to the plateau, Captain Navajo said, "I do not feel strong enough to walk along with you: I think I will go back" and he sent the three others with the Paiute. They went on, reaching the camp when it was a little dark. The Paiute man said, "Hide in the woods while I go to the house." He said, "After I have gone to the house and everyone is asleep, I will come back and show you where his camp is. Then you can kill him." So they waited until midnight, when the Paiute man came out and told them. He led them quietly and showed them the man's house. The Walapai shaman was lying close to a little fire. One went in and shot him through the head, killing him. Then the three returned at once and told Captain Navajo, "Yes, we killed the shaman." Navajo said, "All right, that is what I wanted." Everything Captain Navajo said, the people did. They killed that man; then they made him the big chief. Wanákwiváma, who was big chief, was still alive at the time Navajo killed these men. So these two men were both big chiefs at the 624 159

[1] This is identical with a mythical incident.
[2] For *ne'édjéd*, a man's elder brother's son.

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789 338). Luck is based on dreams (pp. 332, 341). The annual dance and the masked dance bring good fortune, rain, and make the crops grow (pp. 260, 266); feathers worn at the dance bring rain (p. 193). A formula is said when corn is planted (p. 102), when a bow is strung (150), and while tanning (p. 142).

Charms are used only in deer hunting: these are calculi found in the paunch of the deer.

302 I was told that hair cuttings are burned so that birds would not use them in nest-building, but I noted no care in their disposal. No care is ● 754 taken of nail-parings. Cushing, however, implies otherwise:[1]

[572] As an evidence of confidence in a newly-made friend, a Ha-va-su-pai will sometimes give to him that whereby, in the native belief, even the giver's life may be taken by sorcery,—a hair, a bit of his skin, or a piece of his finger-nail,—this being an inviolable contract of peace and mutual regard.

789 A drawing made in the sand to illustrate a point is erased for fear someone will use it to make the draftsman sick, but how he would use it is not explained. Pictographs, which were made by the mythical beings (*Hekdyágəlĝa*)—the Havasupai do not draw them—are harmless.[2]

The bullroarer (*I'igəgwaáud*, wood talking) is swung to make the wind blow and to bring clouds and unsettled weather when warriors set out. Before they charge on the enemy camp it is used to make the wind [534] blow hard, so that the enemy will flee before it. The bullroarer is a flat stick of rectangular shape, 25 to 30 cm. long and 10 wide, having notched edges and painted red. It is fastened by one end to a thong, 1.5 m. long.

A notched stick, laid flat on an inverted coiled tray basket, is rubbed [821] with another stick. The grating noise is said to resemble a frog and to [825] produce rain. The practice was thought to have been copied from the Hopi. The association of these ideas, frog and water, is also noted in the myths: pulling a frog to pieces causes a flood.

A man sneezes because a woman is thinking favorably of him. He [827] then thinks of her and she also sneezes. One also ejaculates: *sagĝdlyág sadá'giu*, I am still alive.

Ringing ears are a sign that bad spirits are whispering to one; perhaps he will die. So he shouts: "Huuu, no; though you talk like that, I am not going to die."

825 Snakes are killed but in the case of rattlers care is taken not to touch the blood or to let it spatter the clothes, for if it is "inhaled" it causes sickness.

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[1] Cushing, (a), 344.
[2] See Montezuma for an account of these.

3.James T-5 (ca.1900) 1903
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you quick. But you must promise to give me five dollars. Don't forget I must have five dollars." 756

In one case with which I was familiar, the medicine-man declared that the heart of one sick man had gone away to the topmost peak of one of the canyon walls. It would cost several dollars to charm it back, but he could do it. Yielding to the pleadings of the man without the heart, he began to exercise his charms and incantations, and the next day he came in and declared he had seen it return during the early morning hours, and his patient would recover. His prognostication was correct; the man was soon well and strong, and paid his six-dollar fee for having his heart returned to him, with due gratitude and thankfulness. [755]

Another man who had been on the trail of some runaway horses had become overheated and was attacked severely with cholera morbus. He was brought into the village nearly dead, his pains increased by a terrible soreness in his back, caused by severe vomitings. The medicine-man gave him a large dose of red pepper, and, after sucking the flesh of his stomach, bowels, and back, rubbed the body of the sick man with red pepper, and then began his incantations. Soon he declared that a Wallapai doctor who hated the Havasupais had left a long white rope on the trail over which the sick man passed, and that it was this charmed rope which had entered his body and caused the sickness. On the promise of a fee of several dollars, he expressed confidence that the rope could be successfully taken from the invalid, and that its removal would be followed by immediate recovery. After a little time had elapsed, the crafty charlatan produced a long white rope, which he said his skill had extracted. Needless 164 755 754 755

3:James T-5 (ca. 1900) 1903
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754 to add, the patient recovered, and to this day extols
755 the wonderful skill and power of his physician.

Of late years a large number of Havasupais have
164 been carried off with a bilious fever, with marked malarial symptoms. The usual indifference in the earlier stages of the disease gives way later on to frantic sweat-
[755] ings and appeals to the medicine-man, who comes and sings and seeks by his incantations to remove the evil
[578] something within the patient that causes the disease. If the sick person is daring enough to apply to the agency teacher for medicine, he knows that he no
756 longer need expect any help from the medicine-man, whose curses will follow him to the world of doom. As in the world of civilization there is jealousy, sharp and keen, between the schools of medicine, so do the Havasupai medicine-men resent any innovations upon their time-honored customs.

Here, as elsewhere, one man's skill and reputation is oftentimes maintained by pulling down that of another. Dr. Tommy used to be a fairly successful medicine-man, but once, during a fearful epidemic of grippe, several children died under his ministrations. It was soon noticed that those parents whose children had been treated by another medicine-man were active in spreading the report that "they believed Dr. Tommy had killed the children by giving them coyote medicine." And this "tommy-rot" killed him as a medicine-man, for, though he was never brought to any trial on account of this charge, he was shunned and ostracized, and in very rare cases is ever called upon to exercise his medical powers.

There are now three medicine-men in the tribe, the chief of whom is Rock Jones, whose Havasupai names

More recently, in 1954, a boy of 19 shot himself, supposedly because his parents strongly opposed his marriage to the girl of his choice. 762

The attempted shooting occurred when a man turned a gun on his son as the boy tried to stop his father from beating his mother. Apparently there is some question concerning the manner in which the father eventually met his death, but informants seemed reluctant to discuss the case. The death apparently was either suicide or accidental.

Several versions concerning the death of Prince Wodo are obtainable, depending upon the relationship of the informant to the deceased, and other factors. Reportedly, the old man was disturbed because he thought certain persons had designs upon his land. Service (1947, 362) recorded a version of the story which appears to have originated with one of the men who wanted the land but received none after the old man's death. He writes, "It is said that the old man was so upset that he locked himself in his house, set fire to it, and burned to death." However, the possibility remains that the death was accidental. A disinterested and unrelated informant on the day before Prince Wodo's death witnessed a dispute between Prince Wodo and others interested in inheriting his land. This informant, although aware that Prince Wodo became angry during the quarrel, thought that the position of Prince Wodo's body may have indicated an attempt to escape from the burning house. The body was lying prone near the door as though the old man had awakened, stumbled toward the door, and fallen before he could make his way out. Spier (personal communication, 1957) inclines to the opinion that Prince Wodo, who was considered odd by his fellow tribesmen, might have been capable of suicide but there is a possibility he foolishly may have set the fire to get attention, intending to escape before the fire got out of hand. [114] [158]

A deliberate killing which occurred long ago was that of a Walapai medicine man who was believed to have killed a number of Havasupai by poisoning them. An angry relative of one of the dead stole upon the shaman while he was swimming, and from behind shot him through the heart with an arrow. The shaman had many relatives among the Walapai, but reportedly, none of them ever said anything to the Havasupai about his death. Several other killings or purported plots to kill were mentioned by informants; nearly all the victims were medicine men. 683 754

643 623 657 the borders of his country for all time, and that it remained with him to decide how large it should be, he replied to the following effect: "My people live by their country and their river. They are small. Let your lines but include the river and the little plain we live on; for why should a small nation wish for a great country? There are many other nations in the world. Some one of them — the Americans, perhaps, for they are a great people, and talk of making boundaries where we have lived very well for all time without them — might try, some time, if it were large and indivisible, to take our country from us. Where would the Ha-va-su-pai go? To San Carlos, or to destruction?" And he would not permit the boundaries to be placed a step above the springs which feed his river, or a foot below where it leaps down into the pool under the limestone barrier.

756 Aside from the head chief, perhaps the only representatives of an ecclesiastical order are the well-paid medicine men, some of whom, by virtue of their practices, are a sort of chiefs, and keepers of old traditions and songs, if my informant told the truth. They are believed [753] to possess certain influences over the spirits, and exorcisms which cause disease, as well as over the benevolent spiritistic agencies which assist in its amelioration or cure. Incantation and 755 juggary are practiced by them, and as 756 the disease or influence is supposed to have an objective spiritual existence, the whole company around a sick person, over whom the doctor is practicing his kaane manipulations, rise up at certain intervals of the song, and pound hardbodies, yell, shoot arrows into the air, and fire off guns, in order to assist the medicine man in its extraction, or in frightening it away. No penalty for failure to cure seems to exist, save per- 683 sons abuse, unless the doctor be accused 754 of sorcery, in which case he suffers, as is the case with other Indians, the uni-

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754 versal punishment of death. Like most other Indians, they have a good understanding of the practice of surgery, and a remarkable knowledge of anatomy.

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Labor is not regularly divided, except between the sexes; save that among the men, arrow-making and some such special arts are more practiced by those who excel in them than by others, and basket-making among the women. The men do all the hunting, bringing the game to camp, and skinning the larger kinds; the women cutting it up and preparing it for drying or cooking. Both men and women gather the agave plant, in its season, with many festivities, vying in the preparation of it for mescal, although the burden of the labor in burning it falls to the women. The men break up the soil, lay out and dig the acequias, etc., performing the heavier agricultural work, as well as the planting, while the women weed the crop and assist in hoeing. When the corn ripens, the women gather it and bring it in, make it ready, and store it in the little stone and adobe granaries under the cliffs, and in little obscure rock shelters. They also cook all foods, make baskets and most other implements of household use, while the men cut out and sew the clothing both for themselves and for the women. Much of the heavier part of the work and drudgery falls on the women, who seem, however, perfectly contented with their really hard lot.

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Sedentary agriculturists in summer, the Ha-va-su-pai produce immense quantities of datils, mescal, water-tight basket-work, and arrows. Nomadic hunters in winter, throughout the choicest ranges of the Southwest, they have become justly famous for the quantity, fineness, and quality of their buckskins, which are smooth, soft, white as snow, yet thick and durable. These buckskins, manufactured into bags, pouches, coats, and leggins, or as raw material, are valued by other Indian tribes, even as far east as the Rio Grande, as are the

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574 gether, and piteously begged me, by look and gesture, not to resent the liberty he had taken, or deprive him of his treasures.

764 When a man dies among them, he is bathed and painted, dressed in all his richest apparel, and laid, with his face toward the rising sun, to await the funeral ceremonials. Throughout the fields and orchards, usually with corn and sunflowers growing all around them, with vines and brambles covering them, are scattered little mounds of earth and ashes. These are the funeral pyres. Over the summit, a huge collection of [768] wood is piled, and the dead, together with his various possessions, is laid upon the pile. This is lighted by the son and heir, or nearest other relative, and, as the flames shoot up and envelop the body, he who applied the light throws all his worldly possessions, together with those he has inherited, upon the burning pyre, slaying his favorite dogs and horses, and adding them to the last sacrifice. [775] Upon the wings of the last film of smoke the soul of his father rises, to wander whither it will, — to come back, and bring the summer rain-clouds, to minister in many ways to the wants of his children; while the naked mourner sadly wends his way homeward, "to begin life anew, as did his father," he will tell you.

775 The spirits of those for whom the last offering has been neglected become unhappy and evil ghosts, which, together with the souls of the enemy whose [727] scalp has not been taken and burned, torment the living with the weird voices of the night, or the lone moanings of the wind on the pine-covered mesas; or, [754] as demons of disease and death, obey the behests of the dread sorcerer, or war against the good offices of the happier souls.

821 They are fairly acquainted with the
221 principal constellations, giving them
805 names, and regulating the planting and hunting seasons by their movements.

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755 cards: visions of Queens and Jacks would appear to flash on and off the
822 patient's chest.

756 Occasionally a shaman wore eagle down feathers in his hair while
755 curing. These were tied at the back of the head and hung loosely. Shamans
301 also put feathers and white paint on the patient. The paint, white clay ob-
302 tained near the village, was applied in dots or lines in varying designs ac-
cording to the illness. No special garments or other ceremonial appurte-
nances were worn by either shaman or patient.

755 Shamans usually practiced alone, but four lay singers would some-
756 times assist. They did not know the words of the shamans' songs, but
[533] hummed the tune or rhythm. These assistants would participate only dur-
ing the first song, which was repeated four times. If a patient was consid-
ered very ill, however, the relatives might request an additional shaman to
sing. Once when our shaman informant was ill, he asked three other shamans,
including a Walapai, to sing for him. Parenthetically, he was not cured and,
according to him, his own spirit told him to consult an Anglo physician.
Shamans usually did not have the power to cure themselves or close relatives.

756 Our lay informants denied that females became shamans, although
[114] they reported one formerly among the Walapai. This is in agreement with
Spier (1928, 277) and Kroeber (1935, 185). Havasupais frequently had the
Walapai shamaness sing for them when they were visiting that area. How-
ever, our shaman informant knew of one elderly Havasupai woman who sang
over sick people. She did not effect cures by herself, but sang with male
shamans at their request.

Within the lifetimes of our informants no shamans had been killed for
failing to effect a cure. An aboriginal pattern for this seems clear, how-
ever. One shaman who lost a patient, and who was suspected of having used
a malevolent spirit, was hung by his neck from a mesquite tree while brush
piled under him was ignited.

242 It was thought that pictographs painted on cliff walls were done by
756 shamans with the intent to harm someone. Those in a rockshelter in Cat-
754 aract Canyon a few miles upstream from the village were considered es-
[172] pecially dangerous. [These are illustrated by Iliff (1954) and James (1911,
265). The site was a former Havasupai occupation shelter and has been
recorded in the archeological survey of the Museum of Northern Arizona as
NA 7306.] My lay informant who took me to it denied any knowledge of the
paintings. Our shaman informant believed that one individual who lost his
vision did so because he frequently passed by this point. [It should be
noted, however, that these pictographs are along the formerly heavily trav-
eled Topocoba trail to the plateau.]